

## **Assessment of prehistoric ritual dance origin in Iran plateau (Religious and ritual dance origin)**

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### **Abstract**

Ceremonies, rituals; religious, beliefs, politics, government, history, art and dance are inseparable parts of each society. These meanings are connected to each other. On the other hand one of them would be resulted the next one. The history consists of both lesson and sign. It would be emerged when the researches have been done. The purpose of this query is to find the origin of ritual dance as the first human being art in Iran plateau by using the descriptive – analytical – comparative method.

### **Keywords**

“religious”, “ritual”, “dance”, “Iran”, “prehistoric”, “Mesopotamia”.

## Introduction

The men move their bodies and dance naturally and instinctive when happiness (Zoka, 2537 imperial, 2).

Lucianus<sup>1</sup> Samusati has spoken about eternal love. In that time he introduced dance as the first God creator (Garoudi, 1389, 23).

The stored energy which is laid at the head and body would be freed and caused to happiness and relaxation by dancing (Alizadeh Mohammadi, 1383, 47).

Since human kind worked together it was necessary for their actions to be coordinated ... they used to sign by gestures to each other (Aruanpur, 1380, 32, 33).

Dance<sup>2/</sup> dancing<sup>3</sup>, world creators, conversion of place to time, world music, imitation of heavenly creations, power reinforcement, feeling and activity (Cooper, 1391, 176).

Some celebrity's definitions of dance are mentioned above. These would be caused to some results about dance. In this query the origin of human kind body movement's prehistoric Iran has been researched by its author from the perspective of religion and ritual. It would not be possible without noticing to the time.

Dance is classified in the rituals (Garaudi, 1389, 10). What's the nature of this ritual? How was it performed in the past? What are its formation today's?

Dance is known as the special approach that would be resulted to connect with God (Pastouri, 1383, 22). It is a sign of courtesy to accept the celebrity's speech at the first look. Secondly, it is necessary to think of these letters. Some questions have been asked sometimes from these. Who knows what the relation of beliefs, rituals and dance is those days?

The dance evolution assessment isn't possible without being informed of historical and social evolutions although the historiography isn't the author's aim (Nassri Ashrafi, 1383, Vol.1, 17).

Achieving this aim is out of the question without paying attention to history. This would be bolded in the strategic Iran plateau cause of its rich civilization, its wars and also its vast land. The results of the research have been summarized in some tables that would be presented next.

### 1- Dance and its usage in the nomadic age

Undoubtedly, human being has enjoined of songs of the birds and followed them before the sculpture and building shrines. The song and dance have been found later. Human being might be learnt these before speak such as animals (Johnson, 1379, 14).

There are some documents to confirm the prehistoric dance. Some images have been discovered in French cave that approved this theory. Their topics were martial and shamans dance (Craws, 2537 imperial, 2).

Dance was an imitation of animals and human being activities among primitives (Vil dorant, 1343, 135).

It can be concluded that some kinds of dance are shown in some of the old stone remains. "Marshak" has introduced some lines that are written on the broken tablet bone. These lines show dancers who are dancing in front of a bear paw (Espoor, 1383, 23).

The primitive's characters would be impressed well by dancing. All of the main celebrations and big battles have been started by single or group dancing and songs. The religious societies were formed of songs, drama and dance. It was serious practice for primitives although we know it as amusement now (Vil dorant, 1343, 134).

Ragtime and soundless dances have been referred to invention of dialogue. Masks and robes weren't invented those days (Bracket, 1375).

### **1-1- Dance and instinct**

Human beings did choreography when happiness based on their natural instincts (Zoka, 2537 imperial, 2). Neither we nor our ancestors and primitive who lived in the caves were exempt of this natural instinct (Zoka, 1342, 43).

It was an important activity for human beings to crop gather and produce. Both the farmers and hunters began to gambol and dance when the fertile producing or successful hunting (Zoka, 2537 imperial, 2).

#### **2-1- Dance, need and survival**

Art, painting, sculpture and dance are some of vital activities. These actions are generated from the efforts that have fought against reality. Artistic talent has not been done as an useless action like sorcery that has been performed to amusement. Primitives didn't create art for imagination, self – deception or confabulating (Aryanpur, 1380, 38).

Rain dance has been done when seeds planting. It was performed by bowing down and standing. Then, growth dance has been performed by jumping when sprouting. Human being believed that the higher dancers jump, the higher plants would grow (Aryanpur, 1380, 36). He prepares some essential instruments for harvest season. After this, it has been tried to excite the farm and nature by singing and dancing (Obermayer, 1930, 57).

Choreography had been done by primitive who was unable to explain his thoughts. Also, it was a method to Gods worship (Malekpour, 1364, 5).

It seems that there are three reasons to do these ceremonies: 1- needs to complete conversation, 2- needs to prepare food and 3- needs to win the hypothetical enemies (Malekpour, 1364, 5, 6).

### **3-1- Dance, coordination and unity**

Choreography and dance have caused to unison among primitives. These kinds of unity were spiritual unity sign. So, primitives spent most of their times to worship Gods and sacred by dancing (Zoka, 1342, 44, 45).

Dancing and singing have been done to define human being's personalities and coordinate them by group in the primitive societies (Garaudi, 1389, 27).

Dance would define the human kind's unison and strengths. It can be possible to being informed of nation's poor or rich culture by researching on their dance. Confucius has said that a nation healthy would be emerged by their dance style in the fifth century BC in the China (Garaudi, 1389, 29).

Men improved their unison by dancing when peace (Sheybani, 1342, 6).

Human beings are social creatures who depend on a particular ethnicity. Their dependence would be tough to the social groups by dancing. It was much more influential than rules, ceremonies, language and appearance (Garoudi, 1389, 11).

### **4-1- Dance and ceremonies**

Dance was been usual in some ceremonies like wedding or childbirth celebrities. It was performed as a symbol of sexuality there (Sheybani, 1342, 6).

Primitive societies have governed by dance and song as religious beliefs and Totemism<sup>4</sup> (Sheybani, 1342, 3, 4).

### **5-1- Religious and magic dances**

Totem<sup>5</sup> had been made as a sculpture by primitives. It was caused of a keeper and creator animal or plant. Primitives were finding totem's power by painting themselves and moving their bodies as it (Aryanpur, 1380, 36). These ceremonies were held to satisfy totem (Sheybani, 1342, 6).

Totemic and magic dances have been classified in the religious dances. All of these actions were symbolic (Sheybani, 1342, 5).

### **6-1- Dance and ritual**

Some unique pictures about Paleolithic age are discovered on the Adora cave walls near the Palermo (Sicily). The men who are dancing with animals are depicted on these pictures (Johnson, 1379, 14).

### **7-1- dance and rhythm**

These actions have been coordinated with songs and rhythms by hitting to buttocks and bellies of dancers (Sheybani, 1342, 6). Rhythm and tune were adjusted by applauding, hitting the hands on body and beating a drum. So, dance was accompanied by choreography. These body movements explained some particular spiritual feelings (Zoka, 1342, 44).

## **2- Relation of dance and religion; human being trend to achieve this**

### **1-2- beliefs, magic, art and dance**

Human being believed some powers that their food and essential resources were dependent on them (Afshar, 1388, 12). It was thought that these powers are related to magic powers (Afshar, 1388, 12). Gradually, some approaches were found to satisfy these wonderful powers. These methods were in agreement by the results. So, these methods became popular and transformed to rituals (Afshar, 1388, 12).

Earthquake, storm, thunder and lightning, flood, eclipse and eclipse of the sun are inspired by these powers in the primitive's opinions. So, it was necessary to defeat them by some particular ceremonies. Finally, these ceremonies knew as essential ritual (Nassri Ashrafi, Vol.1, 1383, 309). Magic is firm based on unchangeable rules of the nature. But religion believes to some disciplined power. This is principle difference of magic and religion (Ghadyani, 1392, 23, 24). A witch compromises with nature by the magic. Magic is the main practical part of the primitive's life. It's not allowed to ignore its positive influence. It should not be considered as a waste activity or hobby (Bourkit, 1921, 313-389). Human being changed his thoughts by magic. His confidence to victory became more powerful by these wonderful activities (Child, 1948, 47).

### **2-2- Fetishism<sup>6</sup>**

Totemism has been done by animal and plant worshiping. Fetishism has been introduced by jewels and objects worshiping, accordingly (Ghadyani, 1392, 21).

#### **1-2-2- Fetishism and idolatry**

Fetish is defined as the usage of hidden power of objects. In the other words it has been introduced by respect to some particular objects of the primitives... in the magic views fetish defines as the hidden powers that are stored in the objects (Nas, 1344, 12).

Faith in fetish means the respect to the object and physical body that have magic power. This is one of primitive's beliefs... fetish is a Portuguese word that means magic... it has been developed from stone and wood worshipping after the Stone Age. Its followers started to worship Goddess as idol. It has been found in the oldest ancient ages and written in the history (Ghadyani, 1392, 22).

### **3-2- Animism<sup>7</sup>**

Animism means life that is originated from Anima<sup>8</sup>. Anima means to believe in spirit in all parts of nature... some primitives respected to spirits and worshiped them as God (Ghadyani, 1392, 19, 20).

### **4-2- Totemism**

Some stinger and predator animals like snake and tiger were worshiped as God and selected as the head of tribe by the primitives. They changed their appearances such as Totem in the ceremonies... there was a belief that their bodies would be protected of evils by these (Sheybani, 1342, 4, 5).

### **1-4-2- belief, magic, Totemism and their existence in the art and dance**

The aim of dance is to capture the wonderful power of dance and collective choreography...(Garaudi, 1389, 29). Dance, music and verse were dependent to magic powers (Zimer, 1947, 151). The primary art performances were referred to magic. They were done to improve human beings lives (Bourkit, 1921, 309 – 313). Costume<sup>9</sup>, make up<sup>10</sup> and mask have been invented by primitives to control the rebellious powers of the nature. Since they believed that the nature, animals and plants would be governed by these (Malek pour, 1364, 5). The Totem has been shown more power by the tribe war dances jumps, crawls and expressive make up (Sheybani, 1432, 4, 5).

### **5-2- Ritual**

Ritual is translated as character, custom, nature, habits, Shiism, method, morality... by the linguistics scientists (Dekhoda, 1373, Vol.1, 265). Ritual means some continuous actions that were done to provide essential requests. These were done according rhythm. Ritual ceremonies are simple... natural actions have been simulated by rituals (Alyadeh et al., 1379, 129-142).

Faith restored, understanding the world, discover the secrets of universe and discover the reasons of existence (Alyadeh, 1376, 72).

The rituals have been connected the wills, led the actions and resulted to power coordination based on the Confucius posts (Nassri Ashrafi, 1383, Vol. 1, 264). The rituals were performed by all of tribes. They believed that wonderful powers are their spectators (Afshar, 1388, 12). The rituals are done based on the order (Alyadeh et al., 1379, 41). It would be a kind of educational method or been performed to control the probable previous events. Also, it may be done to respect a wonderful power, war, some tribes or Totem (Afshar, 1388, 13).

A combination of rituals and mythologies are classified by Joseph Campbell:

- 1- Pleasure (food, shelter, sex, relationship)
- 2- Power (achievement motivation, usage, tribe enlarge)
- 3- Duty (to God, to tribe, to ceremonies)

### **1-5-2- Explanation of dance and ritual**

Dance is defined as the coordinated body movements that are performed by music. It has been done to hold off the ceremonies and satisfy the personal or social feelings (Mahfouz, 1388, 180). Dance and choreography didn't enable to perform independent from the rituals in prehistory. So, it was necessary to assessment these together (Nassri Ashrafi, 1379, 11). Dance and gambol were



accompanied by choreography during the rituals developments. These coordinated body movements explained some particular spiritual requests (Nassri Ashrafi, 1383, Vol. 3, 15).

## **6-2- Religin**

A collection of inheritable beliefs are consisted religion that would order the human beings life (Ghadyani, 1392, 23). Magic is firm based on unchangeable rules of the nature. But religion believes to some disciplined power. This is principle difference of magic and religion (Ghadyani, 1392, 24).

### **1-6-2- worship of Gods**

Everything has spiritual as God in the primitive's age. The number of Gods was infinite those times. These Gods are classified to heavenly, earthly, sexuality, beastly, humane and divine (Vil dorant, 1343, 93).

### **2-6-2- Animals sanctification**

Human beings respected to the animals as the power of life creator in the carnivorousness age (Aryanpur, 1380, 123). Animals<sup>11/</sup> instinctual life, fertility, inherent and feeling motivation that defeated them. Passive actions; beastly behavior in human being; all of animals have similarity to men (Cooper, 1391, 129). Beastly totemic is defined as the worship of animals as God and men protector. Some myths are originated from this (Thomson, 1949, 4 – 36). Undoubtedly, Totemism is formed based on fear as the other religions. Animals have been worshiped by the men. It was done to satisfy them and give their power... animals were worshiped as God by the men (Vil dorant, 1343, 97).

### **3-6-2- Plants sanctification**

Primitives believed in twin for all of animals and plants. The animals and plants would be governed by the men with capture their twins (Aryanpur, 1330, 13 – 16). Primitives believed in spirit for trees. It was equivalent by killing man if a tree be cutted in their opinions (Vil dorant, 1343, 94). The earth, the water, the plant and the seasons were important in the Agricultural courses. Then, Totemism and spring celebrations were emerged. Worship of trees has a rich history in most societies (Aryanpur, 1380, 124).

Herbal Totemism changed to plant to human conversion vice versa. According to Iranian popular ancient history Adam and Eve were born of rhubarb (Pourdavoud, 1336, 135). Worship of tree, river and mountain is the oldest religious beliefs in Asia. Most of mountains were saint and worshiped as Gods who create thunderbolt (Vil dorant, 1343, 94).

### **4-6-2- Natural power sanctification**

Primitive was dependent to the nature in the whole of situations. So, nature was worshiped by him. The earth was defined as the mother who provides food, clothes and shelter. This mother – God has governed the common culture of people. There are some myths like Jesus myth in Egypt, Ishtar myth in Babylon and Kobe le in minor Asia (Vil dorant, 1343, 26, 27, 59).

### **1-4-6-2- Sun worship**

In the most cultures sun and moon are known as the father and mother of cosmoc, respectively (Cooper, 1391, 140). The sun was respected and worshiped as the father when they informed of its efficiency in the land fertility (Vil dorant, 1343, 93).

### **2-4-6-2- sky worship**

The sky was worshiped as God who is able to rain (Vil dorant, 1343, 94).

### **3-4-6-2- fire worship**

Fire is discovered around 8000 years ago based on the myths (Mahdavi, 1392, 47). Igniting was performed to give a magic power. Also it was done to control the nature (Pirbayer, 1376, 276).

#### **4-4-6-2- water worship**

Water is so much important for the men especially for the farmers. So, it was necessary to worship it (Mahdavi, 1392, 69). Water is a sign of cosmos like trees, forests, stones and mountains (Cooper, 1391, 15).

#### **1-4-4-6-2- water worship in the Iran plateau**

Water is so much important for the men especially for the farmers. So, it was necessary to worship it. There are some myths about its sanctification and miracle. It is written in the Babylonian myths that Ishta who was the Goddess of nature fertility buried herself by her lover Tammuz. After this the nature became infertile. So, Tammuz has drunk water of life (Aryanpur, 1380, 129).

Iran plateau has an arid and semi-arid climate. So, the water was worthy for Iranian (Mahdavi, 1392, 68). In the Iranian myth water was the second creature of the world after the sky. Next the earth, the plant, the sheep and the abstemious man was created. Iranian believed that water is made the nature of anything except people and sheep that were born of fire (Mahdavi, 1392, 68). Tishtar is the source of water, rain and fertility who faces with Apoosh who is drought demon (Mahdavi, 1392, 71).

#### **5-6-2- Shamanism<sup>12</sup>**

Shamani is the bird<sup>13</sup> of sky ascending by a magic trip; they wear some costumes like the birds when their ceremonies. Their spirits may be winged (Cooper, 1391, 73). The spiritual ceremonies of the Siberia are remembered by the Shamanism. The aim of these ceremonies is to treat by the patient spirit (Pastouri, 1383, 30).

Shamanism was one of the beliefs that were common those days. It means the capture of spiritual and mysterious powers of the universe. Shaman would influence the other person by these powers (Mahdavi, 1392, 12). The Gods and benefactor spirits are being diagnosed in the Shamani religion. Sometimes animals are more valuable than men. So, shaman needs an animal to trip in the universe. Shaman expresses the characters of this animal by its body... all of faunas are living in the Shaman as a minor world. Spirit is governed by Shaman during the trip... Shaman is a saint alive and is connected by wonderful powers (Alyadeh, 1376, 113).

#### **6-6-2- Expression of religion, beliefs, ritual and dance in the primitivism**

Dance is emerged in two styles among the primitive tribes. These are classified to sport dance and Totemic and religious dance (Sheybani, 1342, 4). Choreographies are classified to religious dances (Nassri Ashrafi, 1383, Vol.1, 342). A single man is performed religious dances to explain his fears (Garoudi, 1389, 11).

They tried to persuade the land to fertility by dancing. Not only pleasure was their dancing aim, but also mesmerizes the nature by dancing to learn useful meanings (Vil dorant, 1343, 134). Dancing is defined as feeling expression and connection with nature, society, future and Gods. The nature would be governed by human beings with dancing (Garaudi, 1389, 18). By looking at the shamanism ceremonies it has been proved that the ill would be treated by dancing (Garaudi, 1389, 28).

Primitive wasn't satisfied of holding ceremonies off or sacrificing for spirits. He tried to connect with spirits by dancing. His appearance was changed by using masks and costumes. The objective spirits has been invited to his body by these actions. These ritual dances are referred to the Stone Age...some documents denoted that the appearance changing was common those days (Johnson, 1379, 24).

In the Plato posts dance is introduced as a gift of Gods that must be donated them (Garaudi, 1389, 43). Roger Garaudi has defined this as rapturous. Dancers would be shared their practices by God. This is art of emerging the hidden objects spiritually (Pastouri, 1383, 30).

The modern dramas are formed by dances. Also, choreographies are the principles of some modern dramas. The religious beliefs are the main parts of dances (Nassri Ashrafi, 1383, Vol.1, 340). In the religious societies a communication with God would be achieved by dance. This can be noticed from 3 aspects:

- As a connection with Gods
- As Gods languages
- As a valuable gift for Gods (Pastouri, 1383, 22, 23).

### **3- Mesopotamia civilization**

Civilization is defined as the social order. There are four main elements in the civilization that are economical predictions, political organization, moralistic traditions and efforts to art developments... the agriculture would be created after the cultural developments<sup>14</sup>. Civilization would cause to city<sup>15</sup> development... the effects of people wealth or sagacity would gather in the cities (Vil dorant, 1343, 3-5).

The first civilization was emerged in the Mesopotamia around 6000 BC... it was caused to genesis of Sumer that means the first civilization (Espoor, 1383, 30). This people migrated to the south part of Mesopotamia around 4000BC (Johnson, 1379, 47). Sumerians and Acaddians lived in the apex of Persian Gulf, the two sides of Shatt al – Arab and the southwest part of there, respectively... Sumerians had a rich history. Babylonian was their capital city around 3000 BC (Pirnia et al., 1392, 34).

#### **1-3- Cycles of Mesopotamia civilization**

##### **Neolithic period**

This is returned to the 8000BC till ancient times (Espoor, 1383, 32).

##### **Ancient times**

This is returned to 3200 till 2400BC that has faced with so much wars and battles (Espoor, 1383, 32, 33).

##### **Acaddian times**

This time returns to 2400 till 2000Bc. Those days Simians won the Sumerian by the kingdom of SargenI (Espoor, 1383, 32, 33).

##### **New – Sumerian times**

Economy developed in these times that referred to 2000 till 1700BC (Espoor, 1383, 32, 34).

##### **Assyrians**

The people of the Assyria and Tigris river powered out in the Mesopotamia around 1000BC (Espoor, 1383, 35).

##### **New – Babylonian times**

These times stood up around 100 years (Espoor, 1383, 35).

##### **Iranians**

Iran Empire joined the Middle East around 539 till 331 BC (Espoor, 1383, 35).



**Table of cycle of Mesopotamia civilization**

B.C	8000	3000	2400	2300	1900	1000	600	500
Times	Neolithic	Ancient times	Acaddian times	New – Sumerian times	Babylonian times	Assyrian times	New – Babylonian times	Iran Empire

**Ref: time schedule of important events in Mesopotamia (Espoor, 1383, 32).**

### **2-3- the story of Mesopotamia's civilizations and Iran plateau during the different ages of Elam before the Iran Empire**

Elam means mountain (Pirnia et al., 1392, 31). The main cities are: 1- Silk that was the main city of Elam and the oldest city of the world<sup>16</sup>. 2- Madakto that was built on the Karkheh River. 3- Khaydaloo that is located in the Khoram Abad. 4- Ahwaz (Espoor, 1383, 31, 32).

The primitives of this place were Ethiopian... Samians migrated there after many centuries... then Sumerians migrated there. Also, the kasies are mentioned so much (Espoor, 1383, 31, 32).

In the second millennium BC the Babylon was governed by them around 500 years. Mitanni dynasty founded in East of Tigris River by Mitannians (Kaybar et al., 1348, 31, 32).

Assyrians lived in the Babylon with the Samians people... this domain was independent around 18<sup>th</sup> till 15<sup>th</sup> century BC. They were farmer. Their lands weren't suitable for far agriculture. So, they attacked to the neighboring countries in the spring. These countries were governed by feudal governments. The Assyrian king attacked to Elam in 645BC... Assyrians occupied the Silk (Pirnia et al., 1392, 44, 45).

**Table of the story of Mesopotamia's civilizations and Iran plateau during the different ages of Elam before the Iran Empire**

8000BC 5000BC	3000BC 4000BC	2800BC	2450BC 2500BC	2225BC 2280BC	2123BC	2080BC	2000BC
Sumerians and acaddians lived in the apex and southeast of Persian Gulf and shat al – Arab.	Sumerians had rich history. Babylon was their capital city.	Acaddians power. This age is related to Sumerians and Acaddians history	Sumerians repower	Elam overcome on Sumer	The Elam history is related to Babylonian	Formation of Babylonian dynasty and extinction by Hyts	Kassian's attack and expulsiion of Hyts from Babylon
1260BC	1185BC	1032BC 1052BC	970BC		747BC	732BC	645BC
Formation of Kasy's dynasty. They lived in the Zagros mountain near the Kermanshah.	Elam became independent. BokhtonnasrI was the most fame king of those days.	Babylon was occulied by Elamian.	Babylon was faced with wars and battles from Elamian, Assyrian and also Koldanian from north west.		Babylon joined to Assyrian government. Babylon was named Koldeh by Assyrians.	Babaylon eas occupied by Elam.	Assyrian king occupied Silk and Babylon. Elam dynasty was overthrown by Saians.

Ref: arranged by author (see: Pirnia et al., 1392, 33-45).

#### 4- Religion and beliefs of Mesopotamia

##### Civilization

The Hiscasian's attacks to Egypt caused a riot in the valley between Tigris and Euphrates and Mesopotamia in the second millennium BC. The central government that was ruled by native kingdom stood up around 1760 till 1600 BC. Babylon powered those times same as Acaddian and Oor. Its founder was named Hamurabi who was famous those days. He behaved like God shepherd "Shamsh". His duty was to establish justice in the world. Babylon chose as the capital city of Sumer country in his government (Johnson, 1379, 53).

##### 1-4- Sumer

Mother Goddess worshipping was the central point in the ancient and matriarchal societies such as middle Asia, west Asia and eastern Mediterranean. This tradition has been done till the previous patriarchy age (Bahar, 1390, 28). Goddess Inanna<sup>17</sup> has a husband who is named Dumuzi<sup>18</sup> who is God of blessing and fertility. There was accomplished a ceremony to respect the Dumuzi's bounty in the ancient Mesopotamian societies (Bahar, 1390, 28, 29). This ceremony can be followed till 3000BC. It has been widespread in the neighboring lands with some signs that are referred in the east and west of west Asia from second millennium BC. Norooz is one of these that is held in the first of spring (Bahar, 1390, 29). This is obvious that Inanna and Dumuzi were spouse. Mesopotamian believed that their wedding ceremony was held on spring. Then, Dumuzi was martyred in the next spring (Bahar, 1390, 29). There were 3 Vulcans that were worshiped by Sumerians:

- 1- Ano (man of sky)
- 2- EA (master of deep valey)
- 3- Bel (earth's Vulcan)

They believed to bad spirits and jinn. Death euphoric was dark in Sumerian's opinions (Pirnia et al., 1392, 34, 35). The other world is dark in Sumeri religion (Espoor, 1383, 31).

Ninurta<sup>19</sup>'s battle by the first storm is written in the Sumerian praying. Ninurta is the son of Anlil and south wind. He made mountains to defeat waters such as Mardookh. The land has been irrigated by him. The rivers have been followed to Tigris River. These have been resulted to fertility, plants growing, and emerging the wine, trees, honey, gold and silver (Sanderz, 1382, 99).

Religion and government were connected to each other in the Sumerian age. Social, political and moral lives were much more important than spiritual life in the Sumerian – Acaddian religion... Sumerian had some groups of Gods till 2250 BC... there was some temples there to sacrifice for Gods satisfying. Sumerian gave human characteristics to their Gods like Greece (Espoor, 1383, 30, 31). Sumerian religion granted all of lands to Gods. The Gods were answered by Shahriar who was an oracle. There were other oracles that had worldly blessings (Espoor, 1383, 31).

##### 2-4- Babylon

Tiyamet is the Goddess of world that married by Apsoo in the Babylonian creation poem. She became the Goddess of water. In the Sumerian language it means Nintooki. Also, Ano is equivalent by Apsoo in Sumerian (Sanderz, 1382, 14, 15).

The earth is formed based upon interactions between gases and liquids in the Babylonian creation poem. In their opinion the world of Apsoo and Tiyamet is in the form of steam. In the first clash, the stored energies became lost. Then the surface waters and underground waters separated. After this, the God of sun became victorious against the dark. Finally, the stars shined and the cosmos arranged

(Sanderz, 1382, 94). In the Babylonian New Year the cosmos renewing is the most important things that confirms the order of sun, moon, stars and Gods. In this arranged or timeless event the cosmos is protected by the king, priests and people at the lower levels (Sanderz, 1382, 94).

### 3-4- Kassians

Babylon was conquered by Kassians in the beginning of the 16<sup>th</sup> century till middle of century before Christ. Mardookh became famous and popular those days (Sanderz, 1382, 126).

### 6-2- Assyrians

Assyria is the name of God who was worshiped. It seems that Assyrians were governed by Babylonian (Pirnia et al., 1392, 44, 45).

**Table of religious – political – cultural – social evolutions in the Mesopotamia civilization**

Neolithic	Ancient time	Acaddian time	New – Sumerian time	Babylonian	Assyrian Empire	New – Babylonian time
Passing from hunting to agriculture. Biggest government was formed in the middle of Tigris and Euphrates Rivers. Urbanization was formed. Sumerian with Caucasian origin lived in the village. Religion and government were related to each other in the Sumer. They believed in Gods. Social, political and economic life was more important than spiritual and moral life in the Sumerian Acaddian opinions. Sacrificing confirmed the fertility.	So many battles among cities were seen. Combativeness was popular there. Kish was one of the Acaddian biggest cities. Each city had its special God. These Gods had human being faces and personalities. Worship and sacrifice were performed with many rituals.	Samian Acaddian defeated Sumerian. Oor was one of the biggest cities in Acaddian government. Acaddian civilization was covered by acaddian civilization. Acaddian government was widespread from Mediterranean sea to Persian gulf. The lord was powerful same as Gods with some beliefs to Gods. Acaddian were firm on the force.	Gotian defeated Acaddians. They named themselves Acad and Sumer king. The land lords were praised more. The domain between Persian Gulf and Zagros mountain joined to each other.	Elamian won Oor. Empire divided to some cities and countries. Sumeri civilization finished. A competitor powered by the Omoorian culture. Palestina, Babylon and Damascus were attacked by them.	Babylon was the capital city. Mardookh God powered. Assyrian formed by people who lived near the Tigris River. Syria and Sinai Peninsula and Egypt were disturbed by them. Finally they disappeared by Sakas and Medians.	There were political problems. A new kingdom formed in Babylon.

Ref: author (see: Espoor, 1383, 30 -35)

### 7- Religious and ritual dances in Mesopotamia

Sumerian was informed of music and songs. They played harp, reed and drum in the third millennium BC. Some of these instruments inherited to Babylonian and Assyrian. Some kinds of holy dance was performed in Sumer that its performance walked around altar based on the song. Some performance prostrated in front of sanctuary in the other forms of dance (Craws, 2537 imperial, 2).

BC	8000	3000	2400	2200	1900	1000-700	600	500
age	neolithic	ancient	Acaddian age	New – Sumerian age	Babylon	Assyrian Empire	New - babylonian	Iran Empire
dance	Religious dances					Social and religious dances, religious rituals		

The ancient farmers celebrated the spring and told some stories about revival of nature... according to Babylon legends Goddess of nature who was named Ishtar restored her lover Tammuz<sup>20</sup> to the world that was gotten killed by hog (Aryanpur, 1380, 127,128). The celebration of Babylonian New Year was held at the moderation of spring that is in Neysan month equivalent to Farvardin / Ordibehesht months... the New Year celebrations are attributed to dead people of agriculture courses who had the oldest civilization. Some researches of the third millennium Christ have reported that the inhabitants of Mesopotamia had a celebrity named Active... undoubtedly this Babylonian celebrity was held on seventeenth century BC... also, the celebration of the New Year was held in autumn in addition to spring...the spring celebration was held after harvest and thrashing, but the other celebration was held after the last fruit picking and before the plowing the land. Among these two celebrations it was summer when Tammuz died and his funeral was held (Sanderz, 1382, 111,112). The temple dances were performed in Babylon, too (Bakman, 1952, 2).

Some signs are found in the ancient Assyria that confirmed religious dances there. Some groups of men is depicted that dance and walk by the song of harp. It seems that this group of drunk dancers are wounding themselves by knives, drums and oboes<sup>21</sup> in front of fire of Ashtaroot Goddess who was celebrated each spring (Harp, 1994, 14). The religious and non – religious Assyrian dances are shown on some reliefs (Espoor, 1383, 43). There are some posts on the Banipal Assyria tablets about a religious ceremony and ring dance around the major idol (Bakman, 1952, 3).

**Table of social, religious and ritual dances in Mesopotamia ages**

**Ref: time schedule of important events of Mesopotamia (see: Espoor, 1383, 32)**

## 6- Indian and European

Different Iranian tribes are branched from one nation. This tribe is named “ancient Iranian” by the historians. Their ancestors lived in an unique land and were called “Indian and European families”. These tribes had migrated from their main lands and lived in some parts of European, Iran and India (Bagheri, 1385, 13).

Those days were among Neolithic and bronze ages... they earned a living by agriculture and stockbreeding (Bahar, 1390, 18). These cultures were widespread in the central Europe, middle Asia and south of Siberia around 3500 till 3000 BC (Bahar, 1390, 19). There was a culture combination of two independent groups of Indian and European culture that were affected themselves in the Transoxania, Caucasus, minor Asia and north of Mesopotamia and Syria (Bahar, 1390, 20). **1-6-**

### **Indian and European migration**

In the second half of the second millennium BC a big group of Aryans migrated from north of Kharazm (Aral) sea and upper region of Yeni see River to south. They faced with Send valley primitives after passing the Kush valley... in the beginning of first millennium BC Iran was occupied by this group of primitives from the east of Afghanistan to the west of Zagros Mountain and west south of Iran (Bahar, 1390, 33).

It is said that the first Indian and European societies had formed based on the political and agricultural organizations Based upon the French researcher George Dumezil<sup>22</sup> seeks (Bahar, 1390, 21). Both agriculture and dairy are important in these societies. The first Indian and Iranian culture is named Andronvo<sup>23</sup> culture (Bahar, 1390, 19). This culture was replaced by bronze culture that was common from the end of 3<sup>rd</sup> millennium BC till the first millennium BC. It has been widespread in the middle Asia and west of Siberia (Bahar, 1390, 19). There are two theories about the Aryans entrance to west of Asia. One of these theories believes that they entered there in the XIV century BC. In the other theory they came there 2000 years before Christ (Ghadyani, 1392, 15).

The majority of researchers believe that primitive population of Iran lived in the central, south, east, north east and near the Kharazm Sea. Their nation was Dravidian. The white nation of Caucasus lived in the west, North West and north, too (Bahar, 1390, 18).

A big tribe of Iranian and Indian inhabited in the Iran plateau in the first or second millennium BC. First, they battled by the primitives. Then, they compromised with them. Some ceremonies and celebrities were held in the funerals and drought or good hunting. They civilization was based upon nomadism and hunting (Beyzayi, 1379, 27). Iran plateau was occupied by Aryans who were divided to some big tribes (Ghadyani, 1390, 19). These Aryan immigrations had a history from the 9<sup>th</sup> century BC (Beyzayi, 1379, 14). This group migrated from north east to the west of Iran plateau in the 9<sup>th</sup> century. They are called Iranian. Sakas<sup>24</sup> are another of them that rose from middle Asia in the 7<sup>th</sup> and 8<sup>th</sup> century. They migrated to Caucasus and north of black sea in the west and south of Siberia near the Baykal River in the east. They faced with Medians, achaemenian and Parthians (Bahar, 1390, 20).

**Table of Indian, European and Aryan migration to Iran**

centuries	8000BC 4000BC	3000BC	2000BC	1400BC	700BC
<b>Events and migrations</b>	Indian and European coexistence and succession in Scandinavian	Indian and European separation and beginning their migration	Indian and European division to 8 groups in separate migration: 1- Aryans, 2- Greek and Macedonian, 3- Armenian, 4- Albania, 5- Italian, 6- Celtic, 7- German, 8- Lithuanian and Slav	Aryan migration to Iran, Aryan separation from Indian and European and division to three groups: 1- Indian, 2- Iranian, 3- Saka	Beginning of Iranian history, Iran primitive before migration to Iran; in west of Casies In current Mazandaran: Pour In west south: Elamians In Persian Gulf and Amman sea beaches: Ethiopian and blacks

**Ref: author (see: Pirnia et al., 1392, 25-30).**



## 2-6- Indian, European and religion

Natural powers, sky and sun were worshiped by Indian and European. Also, Mehr and Mitra were worshiped as God of friendship (Bagheri, 1385, 18). The God of Indian and European aren't like idol. Indian Gods are affected by the other cultures. Magic is one of Indian and European believes in their myth (Bahar, 1390, 27). The God relationships by the other Gods and human beings are depicted in the polytheism religions (Beyzayi, 1379, 13). Aryan religion was separated from Indian religion "between 9<sup>th</sup> century till 14<sup>th</sup> century"... light and rain were the main natural resources in the Aryan's opinions (Pirnia et al., 1392, 28). The most important Aryan's Gods were: 1- Indera, God of war, 2- Varona, God of starry sky, 3- Agni, God of fire, 4- some kinds of wine that made power and heat in the body and was named Somayahoma (Ghadyani, 1392, 17). Both good elements and bad elements were worshiped by Aryans to satisfy them and defeat them, respectively. So, fire, moon, sun were worshiped accompanied by darkness, winter and snake (Nafisi, 1342, 24, 26). In their opinions sun and thunder were eye and son of sky, respectively (Pirnia et al., 1392, 29).

Mesopotamian beliefs have been changed after second half of second millennium BC. Babylonian and Assyrian patriarchy organizations combined by Samian tribes were replaced by Sumerian matriarchal organization (Bahar, 1390, 30). These days all of power and kingdom was left to one God. This was an evolution to monotheism beliefs development in the world (Bahar, 1390, 30). The ancient beliefs and religions have been lost by accepting the Aryan's religion (Afshar, 1388, 80). Aryan didn't follow the immigration's religion and ritual (Afshar, 1388, 80).

Iranian worshiped nature first. Some material Gods like sky, sun, moon, water and soil in parallel by spiritual Gods like wisdom, justice, peace and conscience were worshiped (Ghadyani, 1392, 37).

All of nature aspects have spirit in the Iranian and Indian<sup>25</sup> myth... this mysterious power was named Tabu<sup>26</sup> by sociologists. They believed that it has a dangerous power named Mana (Mahdavi, 1392, 12).

The four elements like fire and water were holy in the Iranian opinions. These were protedted by Gods, too (Mahdavi, 1392, 47).

Totally, the biggest religious ceremony was held by Sakas about Tabiti – Vesta<sup>27</sup> who was the symbol of fire and animals... Sakas believed to magic and mascot such as all of primitive tribes (Ghadyani, 1392, 251-253).

**Table of primitive, Indian, European beliefs in Iran plateau**

8000BC and previous	5000BC	4000BC	3000BC	2000BC	1600BC	1400 BC 1000BC
The residents of the old east are divided to six groups: Sumerian, Samian, Hamian,	Syria, Mesopotamia and north Africa were occupied by Hamians. Hits fought with them in the Syria.		North Aryan separated. Each tribe was governed by its elder.		Aryans entered to west Asia. They were governed by Babylon civilization.	Aryans occupied most parts of Iran plateau.

Elmian, Hits, Aryan	Hamians and Hits faced with Sumerian and Elamian in the east. Babylon was occupied by Elamian.					
Fetishism, Animism, belief in magic.	Fetishism, Animism, magic, Totemism,  Idolatry.	Fetishism, Animism, magic, Totemism.  The sun, moon and stars were worshiped in ancient Iran.	Worship of nature and the sun as a big God.  Nature and damaging events were worshiped in Iran plateau to benefit and defeat them, respectively.	Worship of nature, worship of good and evil. Zoolatry, worship of fire, moon, stars and the sky... worship of spring and fall. Worship of useful animals like the cow and losers phenomenon like darkness, clouds, thunder...	Totemism, deism, Manifestatio ns of racism... each tribe had its beliefs.	The Gods still were worshiped in Indian. Gradually, duality worship by good and evil Gods became common.

Ref: author (see: Ghadyani, 1392, 15-40).

## 7- Prehistoric religious dances in Iran plateau

The people who were located in Iran plateau around 1000 years ago known dance as a fundamental art. It seems that dance was performed in their ceremonies and celebrations (Zoka, 2537 imperial, 3, 4).

**Table of prehistoric religious and ritual dances in Iran plateau based on archaeological discoveries**

Estimated dates by archaeologists	Category of dance	Signs of religious and ritual dances	Exploration place	Discovered documents by archaeologists
6000BC 5000BC	Classified religious group	6 people in the trio – they put their arms on the other shoulders and two of them high the other hand that isn't on the shoulder.	Khazineh hill, silk	Simple chart on the baked clay
5000BC	Classified groups – Totemism, fire celebration, harvest celebration, shamanism, and religious.	Bare men – half rich – behind each other – the hands are put like religious bow – they are gamboling around the fire or symbol of sun <sup>28</sup>	Tal Jarry hill at 12 kilometers from Takhte Jamshid	Simple chart on the leggy clay pot
5000BC 4000BC	Classified cycle dance <sup>30</sup> – good hunting, fire, and plant worshipping, tree	4 Dancers women are depicted. Side by side, hand to hand and arm in arm. They formed a circle. All look to one side as a symbol of fire, idol, hunt, harvest or fertile trees worship <sup>29</sup> .	Silk hill in Kashan	simple chart on the clay



Estimated dates by archaeologists	Category of dance	Signs of religious and ritual dances	Exploration place	Discovered documents by archaeologists
	and wheat harvest celebration – religious.			
5000BC 4000BC	Sagzabad people dance – classified – circle – religious.	Dancers bent their arms from the elbows. The fingers are joined together in front of shoulders to form a circle.	Sagzabad in Qazvin	A chart on the broken clay
4500 BC 4000BC	Classified – circle – union – religious.	Two people with open arms took their hands. There is about two arms space between them.	Green hill in Silk	A chart on the clay
4500 BC 3500BC	Classified cycle women dance, hunt, plant, tree or fire worshipping – religious.	A group of dancers joined their hands and are looking to one side like the silk clay dancers.	Nahavand	A chart on the clay
4000 BC 3000 BC	Sun worshipping dance – social and religious celebration dance – religious dance	A group of men and women stand side by side – their arms are bent to upward – the hands are put on the shoulders – some signs of the sun and blue bird are seen.	Silk hill in Kashan	A chart on the clay
3600 BC	Like previous	Like previous	Silk hill in Kashan	A chart on the clay
4000 BC 3000 BC	Classified women – religious dance	Women dancers put scarfs or high hats – they took a napkin to move easier.	Cheshmeh Ali	A chart on the clay
3600BC	Dance by napkin – cycle group dance -	This is obvious that dancers are dancing by a napkin.	Silk hill in Kashan	A chart on the clay
3600BC	Cycle dance with fast movements -	Women dancers are dancing with free hands and arms.	Cheshmeh Ali	A chart on the clay
3600 BC 3300BC	Harvest dance – fertile harvest celebration	Bare dancers – the arms are bent from elbows to form a circle – the little fingers point to signs – there are some stars in front of dancers.	Moses hill	A chart on the clay
3600BC 3300BC	God worshipping dance – religious group dance.	Dancers stand together – their lower is such as ladder – the arms and hands are parallel like a ladder to the earth and the sky – the hands are joined to the Gods.	Moses hill	A chart on the clay
3000BC End of 4 <sup>th</sup> millennium BC	Sky rising dance – religious dance.	3 dancers are dancing with open arms – this is sign of Gods rising and ascending – this is accompanied by ecstasy.	Khazineh hill	A chart on the clay
3000BC 2500BC	Dance with mask – like shamanism and Totemism dance – Totemism and shamanism	2 people with bird's heads and wings.	Yahya hill in Kerman	A chart on the cylindrical stone seal

Estimated dates by archaeologists	Category of dance	Signs of religious and ritual dances	Exploration place	Discovered documents by archaeologists
	religious dance.			
2000BC	Dance with mask – dance with antelope mask – religious dance in national celebration.	2 dancers of social dance – they took their hands – symmetrical leaves are between them – they wear masks <sup>31</sup> like antelope <sup>32</sup> with horn and ear – this remains the religious opinions about antelope and tree of life <sup>33</sup> – it seems that the celebration is decorated by this.	Takhte Jamshid	A chart on the clay
1400BC 1200BC	Trio dance – parallel lines are shown the sky and the earth line that are the symbol of religion.	The dish is decorated by parallel lines – there are some pictures of trio dances – dancers bend their arms to upward – there is one man accompanied by two women and vice versa.	Arsanjan in Fars	A chart on the depicted clay dish
1400BC 1200BC	Twosome dance – like previous.	This is mentioned above – although there are two dancers who is one man accompanied by one woman.	Like previous	A chart on the depicted clay dish
1000BC	Circle dance by 2 and 4 dancers – holy religious dance	On the head of flag: 4 dancers raise one of their legs like a circle – then the other leg has been raised by them– dancers change their place, too <sup>34</sup> . On the leg: 2 dancer statues – they are dancing hand to hand like previous.	Lorestan	A chart on the bronze netted flag and its leg
700BC	The importance of religious dance and dance of the Gods.	3 horned vulcan <sup>35</sup> – the middle is much more worthy than the others – he stands on the sun – the others stand on 2 rapacious lions <sup>35</sup> – men believed in God's dance – it points to the sun rotation, too.	Lorestan	A chart on the head of bronze flag

**Ref:** author (see: Zoka, 1342, 43-59), (Zoka, 2537 imperial, 2-12), (Zoka, 2537 imperial, 38-41), (Afshar, 1388, 52-80).

## 8- Mesopotamia civilization and Iran Empire adaptation; prehistoric religious dances in Iran plateau

There are some discoveries that confirm an unique civilization existence from Indus to Mediterranean sea in the fifth millennium BC. Another signs are discovered in the minor Asia and Palestine (Behnam, 1352, 6). This is obvious that beliefs resulted to some ceremonies adorned by dance and choreography. This is referred to 6-8 millenniums B.C (Blinetsky, 1371, 18-24). These ages passed some ages like hunting, pastoralist, agriculture and migration. The history of dance is around 6000 years based on the some documents (Nassri Ashrafi, 1383, Vol.3, 18). The people who lived in the Punjab valley to Tigris and Euphrates River were in the same idea (Behnam, 1347, 12).

### Table of Mesopotamia civilization and Iran Empire adaptation; prehistoric religious dances in Iran plateau

Kinds of dance	Category of dance	Mesopotamia civilization ages
1- Classified, 2- Totemic, 3- Shamani, 4- classified women dances.	Religious group dances	neolithic



1- Classified cycle dances, 2- classified cycle dances of Sagzabad, 3- classified cycle dances of women, 4- cycle dances with fast movements and free hands.	Religious cycle dances	
1- Classified ring dances, 2- group dances with napkin	Religious ring dances	
1- sun worshipping, 2- harvest, 3- Gods worshipping, 4- sky ascending	Religious group dances	
Dance with mask	Totemis, shamanism	acaddian
Dance with antelope and tree of life masks	With believe and religious topic	New - sumerian
Three people and two people dances	Group dances in ceremonies	Babylon
1- Four people and two people ring dances 2- Dance of Gods in sky	Holy – believe - religious	Assyrian Empire
		Iranian Empire

Ref: author



## Conclusion

The results of this study indicate that the remained inheritance of Stone Age such as beliefs and magic are transferred to the Neolithic Age. After this some religious beliefs were added to these rituals. The political and social evolutions are the other reason of this. However, rituals and their nature were intact. These events emerge in Iran plateau during the previous ages. Ritual dances are firm today and emerge associated by religion and beliefs in the different ceremonies. Further studies on the current topic are recommended.

## Appendix

- 1- Lucianus
- 2- Dance
- 3- Dancing
- 4- Totemism
- 5- Animals, plants or things were defined as Totem by tribes to worship.
- 6- Fetishism
- 7- Animism
- 8- Anima
- 9- Costume
- 10- Make up
- 11- Animals
- 12- Shamanism
- 13- Birds
- 14- The author is noticed to culture and agriculture (added by translator)
- 15- City
- 16- Silk is the oldest place that is known in this plain. This is located in the south of Tehran near Kashan. Primitives lived on the artificial hill that was made on the intact soil. The men haven't been informed of house building. They protected themselves under trees. Then, brief architectural has made on the remnant previous buildings (Vahhabi, 1383, 4).
- 17- Inanna
- 18- Dumuzi
- 19- Ninurta
- 20- Tammuz
- 21- Oboes
- 22- George Dumezil
- 23- Andronovo
- 24- Sakas
- 25- The word Iran has been originated from some words such as Airan, Eran, Eran Shahr, Airan vaj that means Arians land and Ir. The plural form of word Ir means liberals and modest (Mahdavi, 1392, 12).
- 26- Tabu
- 27- Tabiti – vesta
- 28- Dancers gave power to some things by dancing around these like a circle. These would be protected as a magic circle (Cooper, 1391, 177).

- 29- It seems that these four people are performing circular religious dance. They are taken by a majority (Alizadeh, 1383, 36).
- 30- Circle is known as perfection, dynamism and God (Cooper, 1391, 148).  
It is sign of power such as sun. It is symbol of femininity that is placed against of masculinity and limitation (Cooper, 1391, 148).
- 31- Numbers of ritual dramas and parties have been performed in whole economic and cultural area of Iran... beast dancing with mask was one of them. Gaffari (1984) has reported that mask usage was common in some areas of Iran like geographical and cultural.  
The God was shown in some kinds of masks that were depicted such as antelope. It seems that these kinds of dance had rich history and is referred to fourth millennium BC (Nazerzadeh Kermani, 1382, 138).  
The actor would be enabled to show the characters of Gods, ghosts, devils, legends and animals by changing the masks (Bracket, 1375, 145).
- 32- Antelope/ minor Asia and Europe: this animal is referred to moon and mother – Goddess. Sumero – semitic/ is a form of EA/ Marduk.  
EA/ antelope, the ocean is the world of Fravardin, antelope is Absu, antelope is creation, (Cooper, 1391, 60).
- 33- Sumerian – Semitic: tree of life is defined as the revitalization of the universe. Seven branches mentioned to seven planets. In Babylonian opinions this tree has some branches of azure with wonderful fruits. Pine was a holy tree in Frvgya beliefs. Palm was known as the tree of life in the Babylonian, Phoenician and Chaldea opinions. Vine was holy for Siduri Babylonian. Although it was known as the tree of life in the Assyrians. Weeping willow was saint for Accadian Zeos. Palm and pomegranate was song of Semitic's saint trees (Cooper, 1391, 155, 156).
- 34- Rotational dances are governed by the path of the sun in the sky. Also, they were performed around a holy place (Cooper, 1391, 176 – 177).
- 35- The number three is a fundamental number in the world. It is the first number that covers the word “all”. Trinity is defined as total number that is consisted of start, middle and the end. These three recalls are human being (body, life, spirit); life cycle (birth, life, death); complete cycle (start, middle, the end) and (past, right, future). (Nour Aghayi, 1387, 39).
- 36- Lion expresses two aspects of moon and sun. These are good and evil, respectively. The sun aspects show the heat of sun and its power. Greatness, power, courage, patient, justice, law, military power, king of animals; also, it is sign of cruelty and inhumane appearance; lion is the symbol of war and battle of Gods (Cooper, 1391, 242).  
The lions are the sign of Gods motherland in the Macrobius posts.  
Sumerian – Semitic:  
Solar fire; kingdom; power, courage, sign of Marduk who is Sumerian God. IshtarInanna/ is accompanied two lions as mother (Cooper, 1391, 243).  
Nergal is the Coldanian God of death and war who is shown as lion. The hostile aspect of sun is signed by the devourer of the heat.  
Summer evolution is shown as two lions that are back together. These are sign of sun – God and God of Farvardin (Cooper, 1391, 243).

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